

of character, what breadth of life might be revealed, the heart of man hath not conceived. The secret lies with Him alone whose guiding power environs all, who chastens, blesses and ever uplifts, who "worketh hitherto" and will work to the destruction of evil and the advancement of the race, for "the wheels of history are but wheels of the Almighty."

DID CHRIST EAT THE PASSOVER ON THE NIGHT OF HIS BETRAYAL.

This is a subject upon which the people are divided, some think he did and others think he did not. From a careful investigation of the Scriptures, I am convinced he did not. For the benefit of those who cannot settle this question in their own minds I write this, hoping it will throw some light upon the subject.

By carefully reading the twelfth chapter of Exodus, you will find that the Paschal lamb was to be taken out from the flock on the 10th day of the first month, and kept up until the 14th day of the month, when they were to kill it in the evening of that day—at the going down of the sun. And a careful perusal of all the other Scriptures which treat upon the observance of the passover will show that it was always killed upon the 14th day of the first month, except when a special passover. For the benefit of those who by reason of defilement, or absence on a journey could not participate in the regular passover, this was to be killed upon the 14th day of the second month. Any violation of law in reference to the time of killing the passover, was punishable by death.

But the eating of the passover always occurred on the beginning of the 15th day, which commenced at the appearing of the stars or at the sun-set of the 14th day. On this night Moses and the Israelites ate it in Egypt; and on that same night, at midnight, the Lord passed through the land and destroyed the first-born of the Egyptians. After which Pharaoh rose up by night, and called for Moses and Aaron in the same night, and sent the Israelites out of the land in haste that same night, for they went out by night, on the 15th day of the month—on the

morrow after the passover (was killed).

The morrow after eating of the passover would have been the 16th day of the month. They journeyed on the 15th day from Rameses to Succoth; and the only objection that is offered against this view of the subject is, that they were not to go out of their houses on the night they ate the passover, until morning. But a sufficient answer to this objection is the fact that they then did as we now do call any part of the night, after midnight, morning. Thus both the time for killing and eating the Passover, is definitely fixed.

Now if Jesus ate the Passover, with his disciples, on the night of his betrayal, he evidently ate it in violation of the law, and just twenty-four hours before the time required by it. This we know he did not do for he says he came not to destroy the law but to fulfill it.

Had Jesus violated the law in keeping the Passover before the legal time, the penalty was death, in that case there would have been no need of bribing false witnesses to testify against him as they did.

After the sun had gone down on Thursday the 13th. day of Nisan or the first month, and at the very beginning of the 14th. day, which was the first day of unleavened bread when they killed the Passover, otherwise known as the preparation day; the disciples said to Jesus, "Where wilt thou that we prepare, that thou mayest eat the Passover."

And Jesus directed them to go into the city and "There make ready the Passover" just what was meant by this is not so clear, but if to "Kill the Passover;" meant to kill the paschal lamb, to "Make ready the Passover" most likely meant to procure the lamb and have it ready to kill at the proper time at the going down of the sun on that day.

For reasons unknown to us, Jesus did not wish, at that time, to make known to the disciples, that they would not be permitted to keep the Passover that year; but permitted them to make the usual preparations, and even directed them in the matter as though nothing unusual was to take place.

A little later in the evening, Jesus and the disciples sat down to their supper. At this supper he washed the disciple's feet and instituted the communion. At this supper he also made known to the disciples that he would not eat the Passover. He said, "I have greatly desired to eat this Passover (then only twenty-four hours in the future) with you before I suffer, but I say unto you I will not eat it until it be fulfilled in the kingdom of God." R. V.

This was the first intimation the disciples had, that he would not, as usual eat the Passover that year. The intelligent reader needs no further explanation as to WHY Jesus would not eat it. For as a matter of course, if he as the anti-type of the paschal lamb, was that day to die upon the cross, at the very hour the law required that the Passover should be killed, he COULD NOT eat it. For at the very time when the Passover was to be killed, Christ, our Passover, was sacrificed on the cross for us. And when the proper time to eat the Passover arrived—the beginning of the 15th day, he lay still in death, in Joseph's new tomb.

This subject, which to some, seems to be so confused and mysterious, to me is very plain, edifying and instructive. If, by this article, I have helped anyone to have a clearer view of the matter, I shall feel sufficiently rewarded for the effort.

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A NEW EXPERIENCE.

Life is made up of experiences, some pleasant and some unpleasant, but both needed to develop the highest standard of manhood.

And as we look back over the past years of our lives, we can see how some experience of ours has been instrumental in shaping the future course of our lives, while some others only cause a happy or sorrowful remembrance of by-gone days. Thus can I look back over the experience of my short life, and always will the "New Experience" hold a hallowed place in my memory. This new experience being our first "donation party."